The
Missionary Intelligencer.

VOLUME XIX. AUGUST, 1906. NUMBER 8.

OUR JUDAISM.

MISSIONS are not an occasional duty, but the essential necessity of the Christian life. The fundamental condition without which man can not live. Have you ever thought how exactly the modern Christian "who does not believe in foreign missions" corresponds to the Jews of the Old Testament? He has not, indeed, the excuse and the self-explanation which the best Jews had. He does not say to himself, as they said, that it is for a purpose and a deliberate design of God that his religion is shut up in himself and forbidden to go abroad. But without the excuse or the explanation, his condition is exactly the same as that of the old Jew. Look at him. Conscious of privilege, perfectly aware that God has given him truth and light which are inestimably precious, holding the tables of a divine law in his sanctuary, feeling the illumination of a divine wisdom burn in the jewels of his breastplate, he is perpetually aware of how his life belongs to God, and, looking forth from the observatory of his privilege, he sees the whole dark world. Sometimes he pities it, sometimes he despises it. Sometimes he almost hates it. He can not always shut his eyes and ears to the working of the Spirit of God among the Gentiles. He prays his prayers, and they are real prayers. He believes his truths, and they are real truths. He does his tasks, and they are real tasks. But what is the spiritual life of the Esquimaux among his snows, or the Asiatic in his jungle is nothing in the world to him. The very question smites his ear with no reality. This is our Judaism. Do you remember Peter on the housetop at Joppa? "How strange that I should ever have imagined that God could think any of His children unclean or common!" So we all feel when our Judaisms at last break open. Some look out on a new life and are amazed that the old life ever satisfied us. So the Christian made the missionary seem for the first time to have known what his faith really is.

PHILLIPS BROOKS.

FINANCIAL EXHIBIT.

FOR NINE MONTHS.

Comparing the receipts for Foreign Missions for the first nine months of the current missionary year with the corresponding time last year shows the following:

	1905.	1906.	Gain.
Contributions from Churches	3,124	3,154	30
Contributions from Sunday-schools	2,511	2,536	25
Contributions from C. E. Societies	756	912	156
Individual Contributions	1,222	994	*288
Amounts	$181,751 20	$177,172 58	*$4,578 62

Comparing the receipts from different sources shows the following:

	1905.	1906.	Gain.
Churches	$78,195 47	$81,494 37	$3,298 90
Sunday-schools	38,459 80	40,981 47	2,521 67
C. E. Societies	5,889 93	6,954 25	1,064 32
Individual Offerings	19,039 06	23,260 66	4,221 60
Miscellaneous	11,033 21	3,872 78	*7,160 43
Annuities	24,075 50	13,087 74	*10,987 76
Bequests	5,058 23	7,521 31	2,463 08

Gain in regular receipts, $3,946.06; loss in annuities, $10,987.76; gain in bequests, $2,463.08.

* Loss.

COMPARATIVE STATEMENT OF JUNE, 1906.

	1905.	1906.	Gain.
Contributions from Churches	152	215	63
Contributions from Sunday-schools	2,395	2,402	7
Contributions from C. E. Societies	67	76	9
Individual Contributions	201	140	*61
Amounts	$47,557 56	$48,728 96	$1,171 40

Comparing receipts from different sources shows the following

	1905.	1906.	Gain.
Churches	$4,400 21	$6,798 26	$2,398 05
Sunday-schools	37,499 46	39,782 22	2,282 76
C. E. Societies	686 15	729 83	43 68
Individual Offerings	2,745 99	1,170 80	*1,575 19
Miscellaneous	2,175 75	197 85	*1,977 90
Annuities	50	.....	*50
Bequests	.....	50	50

Gain in regular receipts, $1,171.40; loss in annuities, $50; gain in bequests, $50.

* Loss.

"And they shall come from the east and west, from the north and south, and shall sit down in the kingdom of God."

The chief end of the Church of Christ is missions.

What do you think of the "Station Plan" of missionary support? Do you not want to make such an investment in the great work?

Plan to go to the National Convention at Buffalo, October 12-18. It will be a great convention. Buffalo is a beautiful city almost within hearing of the great Niagara.

Alexander Campbell said: "The church is designed to enlighten and convert the world; and therefore in all the meetings of the family of God, they are to keep this supremely in view."

According to Luther justification by faith is the text of a standing or falling church. Missions are a truer test. The church that goes into all the world has the promise of Christ's presence, and that is an assurance of victory.

The church claims to be a catholic institution. She asserts her right to go anywhere and plant the cross in every land and subdue all nations to the Christ. It is her business to supplant every other belief and to gather all peoples into the one fold under the one Shepherd.

Augustine wanted what every soul should want "A whole Bible for my staff, a whole Christ for my salvation, a whole church for my fellowship, and a whole world for my parish." Christ-love encircled the whole human family; he was not willing that any should perish; are we?

The Japanese Times states that it is no exaggeration to assert that the influence of Christianity in Japan is one hundred times its statistical strength. The only religion that is a spiritual force in Japan is that of the God-man, Christ Jesus. The whole number of Christians in Japan exceeds one hundred and fifty thousand.

E. K. Van Winkle,

Of Mungen, O. The Sunday-school of this church gave $132.75 on Children's Day.

An English bishop has said that too many good people look upon Missions as a sort of religious "extra," and a plain proof of his assertion is to be found in the fact that the nation can spare only one-tenth of one per cent of its income for the evangelization of the world. England is not the only country in which this is true.

King Leopold, of Belgium, has finally promised reform for the Congo government. The indictment of his own commission of investigation has compelled him to do so. It is doubtful if many of his proposed remedies for the horrible state of affairs in Congoland will be realized. Until Leopold is made responsible to some one besides himself little can be expected.

A body of Christians called British Friends seems to be in advance of all other religious bodies in missionary zeal. They report a membership of only twenty thousand, yet their yearly contribution for missionary purposes is $150,000. They have eighty-seven representatives in the foreign mission fields.

A great many churches want to undertake some special work in Foreign Missions. We are inaugurating "The Station Plan" for this very purpose. Through this plan a church, individual, or Sunday-school can help support a specific work. If you wish to know more about it write the Foreign Society.

The Presbyterian Church recently honored Dr. Hunter Corbett, their veteran missionary to China, by making him moderator of the Presbyterian General Assembly. This is the highest honor the Presbyterian Church bestows. Dr. Corbett has been in China forty years. He has received 3,000 Chinese into the church.

If the Protestant church members of America gave an average of one car fare each per week for Foreign Missions, it would make $50,000,000 a year. If they each gave the equivalent of one hour's work a week at the rate of the most unskilled labor, it would amount to $150,000,000. Our present gifts for this great cause are $7,000,000 a year. "Wherein have we robbed God?"

Dr. Pentecost tells this incident. After preaching to a large company of native college men in Calcutta, an old man of beautiful classic countenance stepped up to him, and, after the usual Oriental salaam, said in answer to the question, "Are you a Christian?" "No, I am not a Christian; I am a Hindu; I shall live and die a Hindu," but as the tears rolled down his face, added, "Sahib, I could love your God."

The Student Volunteer Convention held in Nashville in March of the current year was one of the most influential gatherings held on this continent in the century. The report is now published. It costs only a dollar and a half. It is easily worth two or three times the price. Those who wish the latest and the most inspiring information relating to the cause of missions can not do better than to buy this great work.

Walter Wellman, the famous newspaper correspondent, is about to start for the north pole in a great airship. He leaves Spitzbergen for the final dash in a few weeks. His chimerical expedition will cost hundreds of thousands of dollars, and probably the lives of Wellman and his companions. And many of those who do not favor sending money and workers to save the lost in heathen lands will not make a murmur.

The churches of Birmingham, England, connected with the Establishment think they are doing well when they give from fifteen to twenty thousand dollars a year to one missionary society. But three football clubs in that city have an income of one hundred and fifty thousand dollars a year, and that is all got in sixpences. What is needed now is large gifts from the wealthy and much larger number of small gifts from those in moderate circumstances.

Lyda Gertrude Archer, daughter of Mr. and Mrs. Geo. W. Brown, of Jubbulpore, India, died in Landour, May 28th, 1906, and was buried in Landour Cemetery on the following day. H. C. Saum and D. O. Cunningham conducted the funeral service. Miss

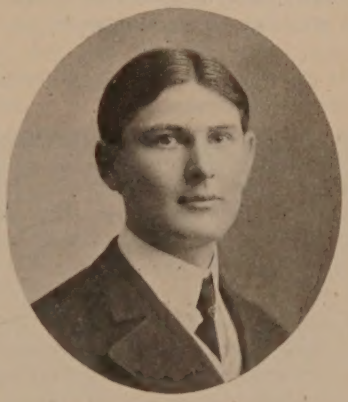
Archer was born at Wilna, Maryland, January 17th, 1885. She spent some time in Hiram College. She returned to India a year ago. The sympathy of many thousands will go out to the bereaved family.

Miss Rose L. Johnson,

Of Warrensburg, Missouri, who goes to Japan.

A Japanese agent of one of the Bible Societies was selling three times as many books as usual. He was asked to what he attributed this great improvement. He said, "To the fact that Mr. Bryan gave an address at a Christian meeting, and also that Sir Claude and Lady Macdonald attended church when in this place." The people wanted to know what induced so important a person as the British Ambassador to go to church. When Chritians show their colors the effect is perceptible.

Secretary F. M. Rains is attending our State Conventions in Idaho, Oregon, and California. He is visiting some churches on the coast also. Portland, Ore., definitely decided to become a Living-Link at once in the Foreign Society. Seattle, Wash., expects to take the same step next March. Mr. Rains is hoping for five or six new Living-Link churches on the Coast. The churches have received him most cordially, and he is enthusiastic over the outlook for all our work in the churches in all that region.



Frank B. Thomas,

Of New Salem, Ind., who preaches for the Little Flat Rock Church. The Sunday-school gave $200 on Children's Day, doubling its apportionment.

Mr. John G. Woolley, after his recent visit to the Orient, made the following statement concerning Foreign Missions: "On this trip I have been converted to a great practical faith in foreign missions, and I now believe that the greatest investment of money and power that I have ever seen in the world is what is being put into the foreign missionary field. The movement is spreading everywhere; the idea that humanity is brotherhood, that brotherhood implies a faith in God, and the result is an advance in every moral reform."

It is hard to conceive of any joy that can compare with that of missionary service. One is called to give up

many things, it is true, but such sacrifice is not to be called sacrifice when compared with what He suffered for us. Besides, He makes up in many other ways so that the compensations are after all exceeding great. No one really called, will hesitate because of hardship. Rather will he say, "Send me where the need is greatest and the field is hardest." It is a door of opportunity, and of privilege open. Let him who has courage enter in.

Sir Charles Elliott, while Lieutenant Governor of Bengal, said in a public address: "I congratulate you that the last census and all the signs of the times point to a very positive and somewhat rapid progress of the missionary work in India. There is unquestionably an under-current working among the higher classes in India towards Christianity, in spite of all the open manifestations against it; and we may look forward with confident expectation to the day when all India shall bow at the feet of Christ, who alone can uplift, purify, and save."

An English Friend who recently visited the Orient to study missions, said, "The Chinaman is the great man of the East. He is a far greater man than the Japanese is, only he is asleep, and has not yet been awakened. The brain of China has got on it the plaster cast of Confucianism, and, as soon as they break that cast, the Chinese will wake up. He has all the elements of a great manhood. He has a great character and inherently the character of integrity and honesty. All the offices of trust in banks and commercial houses in Japan are held by Chinamen. The Chinaman is the merchant and the banker all over the Empire."

Missions are not a pious fad of a few insignificant persons. The historian of the Nineteenth Century said that all other enterprises of beneficence must yield to this magnificent attempt to expel degrading superstitions and to convey into every heart the ennobling influences of the Christian religion. He said that among all the glories of the century none is greater than this. Sir William Hunter said, "I recognize in missionary work an expiation of national wrong-doing in the past, and an aid to national right-doing in the future. I believe the missionary instinct forms the necessary complement to the aggressive genius of our English race."

Speaking on the claim of Missions it has been said, "The claim of Missions for men is not in the first instance a claim for missionaries. That aspect of the question might largely be left to take care of itself. It is a claim on the help of every Christian, on the sympathy, the prayer, the enthusiastic interest and support of every one who has himself been delivered from the thraldom of sin. When the atmosphere of our churches is a missionary atmosphere, when Christians are saturated with the Spirit of Christ and burdened with a deep sense of sympathy for the heathen world, the missionary problem will not be far from solution."

We can hardly expect to convert people outside the church to the enterprise of Foreign Missions. The man who does not believe in Christ for his own life would hardly advocate the sacrifice which it takes to preach Christ to the native of Africa. He who does not consider Christianity worth while for himself is not going to send Christianity to some one he has never seen. Judgment begins at the house of God. The needy field for advocacy of the missionary enterprise is inside the church. And how pathetic it is that argument has to be bestowed

upon a Christian to convince him of the thing for which Christ died and the church was brought into existence!

The Chinese aimed by ethical perfection at reaching heaven and avoiding hell. Many a man keeps definite accounts with heaven. On the debit side are his evil deeds, on the credit his deeds of charity. Large "Virtue Halls" are to be found in the main centers of population, supported by voluntary subscriptions. Free rice-kitchens, dispensaries, schools, almshouses, coffins, ferry-boats—such are the practical ways in which virtue ex presses itself. The virtuous lays up merit by these deeds. Especially is he careful not to destroy life; no vir tue bulks larger or more sure than vegetarianism. The man who has been a vegetarian ten or twenty years feels sure of heaven.

Mr. W. J. Bryan has been a great friend of missions in his tour of the world. In his London address on July 4th, he said: "I have felt more pride in my own countrymen than ever before as I have visited the circuit of schools, hospitals, and churches, which American money has built around the world." And again: "In India, in the Philippines, in Egypt, and even in Turkey, statistics show a gradual extension of education, and I trust I will be pardoned if I say that neither the armies, nor the navies, nor yet the commerce of our nation have given us so just a claim to the gratitude of the people of Asia, as have our school teachers, sent, many of them, by private rather than public funds."

The question is often asked, "Is it not impertinent to interfere with the religions of non-Christian peoples? Is it right for us to force our ideas upon them?" Apart from missionaries, we have interfered irrevocably. The railroad, the telegraph, the newspaper, and a thousand other things, are interfering and will interfere more and more with these systems of religion. In India the whole social system rests upon caste. But caste is being undermined every day by every idea and every invention introduced into India. The high-caste man must jump into the train where he can and with whom he can. The question is not whether we shall interfere or not: that is settled; but how and for what purpose shall we interfere.

Miss Ella Ewing,

Of Eureka, Illinois, who goes to Bolengi, Africa.

The letter in this issue from J. T. T. Hundley, of Norfolk, Va., tells its own story. The pastor has the passion for world-wide evangelization and his people have caught the same spirit. What they have done could be duplicated by hundreds of churches. Notice the well rounded missionary conscience of these people. Their offerings have been increased to every missionary work. A large offering for Foreign Missions never decreases other offerings if things are done wisely. All benevolences go up to-

gether. The missionary spirit is at the bottom of all missionary gifts that are genuine. Brother Hundley says, "I have stopped preaching foreign, home, state and local missions. I preach World-wide Missions and make it include all. The idea is popular and expansive."

Foreign Missions are challenging the attention of the thinking world. A syndicate of leading American newspapers is sending a trained writer and investigator around the world to study missionary work at first hand. No doubt much good will come to the missionary cause from this. The average newspaper correspondent and traveler is not interested in missions and takes no pains whatever to investigate. He, nine times out of ten, if he hears anything at all about missionary work, hears it either from worldly Americans residing in heathen lands, or from natives who are naturally opposed to the advocacy of a new religion in their country. Mr. W. T. Ellis, who goes on this new mission is a trained newspaper man. The reading public will take notice when he speaks.

The Manager of the Formosan College and the editor of **The Christian World**, of Japan, have gone to lecture in the ten leading cities of India on Christianity in Japan, its past and present influence on Japanese life, and its indispensability for Japan's future. They went in response to the earnest solicitation of Christians in India, as represented by the Indian Young Men's Christian Association Union. Their expenses have been subscribed almost entirely by Indians. This mission will be worth many times its cost to the Kingdom of God in India and Japan. It will give special stimulus to the National Missionary Society of India, recently formed, and will react most favorably upon the foreign missionary spirit of the Japanese church.

According to E. B. Bagby, Washington struggled for many years to secure an adequate Y. M. C. A. Building, but the efforts proved dismal failures. Mr. Lyman Pearce, a new secretary, proposed first of all that the Association send a missionary to India. This was done. Then a building, which is said to be the best in the country, was erected at a cost of $350,000, and paid for. Mr. Pearce says that the missionary in Allahabad, India, was the lever by which the Y. M. C. A. Building was erected. The Association supports another missionary in the foreign field and besides has a general evangelist whose work is largely in the United States. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

Reputable Japanese say that the art of giving for charitable purposes was but little practiced before the advent of Christianity. Now private charities are as common as in Christian countries of the West. The following are some of the charitable educational and charitable institutions in Japan. There are thirty-one orphanages, four homes for discharged prisoners, three blind asylums, one home for the education of imbecile children, three houses of mercy, three leper hospitals, two homes for the aged, ten industrial schools, one hundred and eighty-three schools for boys and girls, fourteen hospitals and dispensaries. There are three hundred and seventy-six ordained Japanese preachers, and more than six hundred unordained evangelists, in addition to the foreign missionaries. They are proclaiming Christ as the light of the world in nearly a thousand towns and villages.

Confucianism has fine ethical commands concerning benevolence, righteousness, self-control. But the

Chinese scholars who can write essays by the acre on these texts will leap and shriek in passion like naughty children; its mandarins who are masters of its moral system will on their journeys not infrequently carry such abominations in their train as are referred to in the first chapter of Romans. Its magistrates are notoriously corrupt; justice is all but universally venial. Opium-smoking holds its victims who have no moral power to recover, and in some regions infanticide excites no remark. "Set a good example, follow a good example," says the old sage; but the whole head is sick and the whole heart is faint; wounds and bruises and putrefying sores disfigure the whole body. The noblest moral machine is powerless unless the motive power is applied. China needs a religion as well as ethics, and the only religion that will supply her need is the religion of Christ.

In his History of the Church Missionary Society, Eugene Stock has said, "It is a humiliating thought that this one great Commission which the Church's Risen Lord gave her to execute is the very thing she has not done. She has accomplished a magnificent work. She has covered Christendom with splendid buildings for the worship of God, she has cared for the poor, the sick, the infirm, the aged, the young. She has taught the world to build hospitals and schools. But her Lord's one grand Commission she has almost entirely neglected. It should have the first place in her thoughts, sympathies, and prayers. It has had the last place, if indeed it can be said to have had a place at all. And all the while her Lord and Savior sitteth on the right hand of God the Father Almighty, 'expecting,' as the Epistle to the Hebrews expresses it. But a few of the church's members, sometimes as individuals, sometimes in bands and associations, have remembered their Lord's command and tried to do something."

Miss Genevieve Perkins,
Of Des Moines, Iowa, who goes to Lu Cheo fu, China.

A writer in The Intercollegian says: "There is probably no wider outlook for one just graduating from college than the prospect of immediate service in some mission field. It is one place where the professions are not crowded and where there is opportunity to distinguish one's self. The physician or surgeon has boundless opportunity for original research along many lines, and can at the same time allay the pain of multitudes. The teacher will find enthusiastic pupils in large numbers and he stands as the director of immense forces. The minister will secure an appreciative hearing for his messages and need never preach to empty benches. The statesman, the social economist, the engineer, the agriculturist, all may find

scope for the development of their powers, and will never be kept down because there is no room at the top. If one has ability he will certainly become an organizer and a leader of others, because the people of mission lands are alert to every impression from the west and are waiting to be led into higher things. The next few years, in the Orient at least, will witness some of the world's greatest achievements."

Conan Doyle tells of an old sailor whose body was wonderfully tattooed. The whole plan of redemption had been pricked into his skin. Beginning with the description of the creation on his right foot, the story of the Scriptures traversed his body, winding up with the apocalypse on his left foot. If his body had been cast upon a heathen island, the natives might have received an outline of the Holy Scriptures from his carcass, in case they could have read the language. And yet this man's scripturalness was only skin deep. His life was a notorious contradiction of his Biblical display. The old sailor is not an isolated exception. In the same category is the man who prays sanctimoniously: "Thy kingdom come, thy will be done on earth as it is in heaven," and then refuses to have any part in the bringing in of that kingdom. How thinly tattooed is the religion of the one who sings: "Take my life and let it be consecrated, Lord, to thee," and then fishes for a small coin for the extension of the world-kingdom of this same Lord. Some advocate of the primitive faith exclaims: "Where the Scriptures speak I will speak—I stand for the return of apostolic Christianity." Then when the great commission of those Scriptures sounds in his ears, and a plea is made for the very essence of apostolic Christianity—missions, he takes to the woods in high dudgeon. One wonders in such a case if religion has pierced much deeper than the cuticle.

Missions in the South Seas.

But when all has been said that can be said against the missionaries, the solid bastion of fact remains that, in consequence of their labors, the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot to-day, it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them. The task of spreading Christianity would not, after all, be so difficult were it not for the efforts of those apostles of the devil to keep the islands as they would like them to be—places where lust runs riot day and night, murder may be done with impunity, slavery flourishes, and all evil may be indulged in free from law, order, or restraint.

It speaks volumes for the inherent might of the gospel that, in spite of the object lessons continually provided for the natives by white men, of the negation of all good, that it has stricken its roots so deeply into the soil of the Pacific islands. Just as the best proof of the reality of the Gospel here in England is that it survives the incessant assaults upon it from within by its professors, by those who are paid, and highly paid, to propagate it, by the side of those whose doings the efforts of the so-called infidels are but as the battery of a summer breeze; so in Polynesia. Were not the principles of Christianity vital with an immortal and divine life missionary efforts might long ago have ceased in utter despair at the fruitfulness of the field.—Frank T. Bullen in **The Cruise of the Cachalot.**

STRONG POINTS OF THE STATION PLAN.

GOOD INVESTMENTS.

The Foreign Society has found itself for a long time confronted by an increasing demand on the part of contributors to have their gifts directed to some specific part of the foreign work. The Society has yielded to this demand as far as possible. This kind of definite support has been limited in the past to the support of native evangelists and teachers, orphans, and Living-Link missionaries. It can be readily seen that there are narrow limitations to this plan. There are not enough native workers and orphans to go around, and the support of missionaries is necessarily restricted to the stronger churches. Through the "station plan" which the Society is now inaugurating, it is designed to remove these limitations. Through it the smaller gifts may go to the support of a specific work. Through this plan it is our purpose to establish an intimate, intelligent, relation between churches, individuals, and Sunday-schools in America and individual stations in our foreign mission fields.

The payment of missionaries' salaries involves about half the expense of the foreign work. The other half is used in providing for the missionaries' equipment and facilities for work, such as homes to live in, schoolhouses to teach in, chapels to preach in, hospitals, orphanages, funds for printing, traveling, and ministering to the sick, and support of native teachers and helpers. It is our purpose to take the whole of all these expenses for each station and divide it into shares of fifty dollars each. Churches, schools, or individuals, not able to provide for the whole salary of a missionary, but wishing something definite to work and pray for, can have assigned to them one or more of these shares. The understanding is that each shareholder will be sent a quarterly report of the work of the particular station supported. We are hoping to so organize the work that the educational features will be strong. It is probable that to each shareholder an outline map of the station will be sent, also a descriptive and historical sketch of the work of the station and the missionaries working there. It will also be possible for each shareholder to collect pictures illustrating the work and workers.

This share plan we believe to be the best form of special object work. It secures practically all that is secured by the support of a Living-Link missionary in the way of knowledge obtained by direct reports from the field, and avoids the danger of any diminished interest on account of disappointment in the personality of the missionary. It makes it certain that the giver will receive a regular report from the work he supports. When the missionary at the station fails to send in a quarterly report to the office, one will be compiled from the regular correspondence of that station. The fuel for the missionary fire will not be lacking.

The station plan has one advantage over all other forms of special support. "God buries his workers, but carries on his work." Missionaries come and go, but the station remains. Not only so, but the work of the station constantly enlarges and becomes more interesting to those supporting it. The support is not limited to the particular work of one man, but has to do with all the activities of the station. The donor becomes interested in the school, the orphanage, the hospital, the evangelistic activities, and all the many agencies of a well rounded work. Another advantage is that the funds given go largely to the support of the native side of the work. This phase of the foreign work will constantly increase in importance, until it is the whole thing. The purpose of every mission station is to eventually build up a self-supporting native work. Upon this hope rests the future salvation of heathen lands.

And, finally, perhaps the greatest advantage of the station plan is that it puts within the reach of the smaller churches the joy and inspiration which comes from a vital touch with the worker and the work. There is a great multitude of our churches that have preaching only once or twice a month. They do not have much instruction in missions from the pulpit. For these churches and Sunday-schools an occasional missionary letter from the distant field in which they are interested would mean a new thrill of joy and a stronger spirit of consecration in all their work. If this plan be introduced into such a church and properly put before the people at the time of the offering, many who had never given for foreign missions before would be enlisted, and others would easily and joyfully give five times their usual amount for this great work.

IS IT DONE "AS TO THE LORD?"

Whatever a Christian does he is to do heartily, "as to the Lord." Whether he eats or drinks, or whatsoever he does, he is to do all to the glory of God. He is not his own; he has been bought with a price. He is not at liberty to please himself; it is his duty to please him who for his sake died and rose again. The money he has in his keeping is not his own; it belongs to Christ and he is to use it as the interests of the cause of Christ may require. As a redeemed soul he owns nothing.

It is quite possible for Christian people to use money for themselves, and at the same time think they are using it for the Lord. One church raised five hundred dollars in a few minutes for special music. It was with the greatest difficulty that the same church raised one hundred dollars for Foreign Missions. It does not follow that, because this music was rendered in a church and not in an opera house, it was provided to please the Lord or to promote the interests of his kingdom. It may have been done, and

very likely was done, for a much less worthy motive. The members wished to be able to say that they had the best choir in the city. The music committee and a few others enjoyed, or thought they enjoyed, classic music. If this was the real motive it is easy to see that the five hundred dollars put into music was not invested "as to the Lord." Rather it was to gratify a selfish and carnal ambition. Beyond question a missionary in Africa or China or in India teaching and preaching Christ to people that had never heard his name, opening schools and planting churches and healing the sick and casting out demons, and causing the desert to bloom like Eden, would be a sacrifice more acceptable to the Lord. There could be no room for doubt as to the motive that led to the giving of money for that purpose.

A congregation built a house of worship. It was twice as large and much more costly than was needed. While paying the debt upon it nothing worth while could be done for work elsewhere. Some of the members thought that in putting their money into that building they were giving to the Lord. That is a question. It was not necessary to build such an expensive structure. It was not necessary for that congregation to have the most elaborate and most beautiful house in the place. The Lord may have said to those people as he said on another occasion, "Who has required this at your hands?" Was that building erected "as to the Lord?" Was his glory the supreme motive in its planning and construction? Or was that building erected in good part to minister to the lust of the flesh, the lust of the eye, and the pride of life? The Lord does want the world evangelized. He wants that more than anything else. It would seem to be indisputable that anything that hinders this great work is not done with an eye single to his glory.

When some good people were clamoring for a grand organ, one man said, "Let us support a missionary first." His action manifestly was in accordance with the will of God. The minister of another church said, "We pay nothing for music, but we support two missionaries." That was done "as to the Lord." That church has good music and large audiences. Dr. A. J. Gordon gave up all reliance for popularity upon operatic music and upon everything else but the preaching of the gospel. The church to which he ministered grew and flourished and was the most influential church in the communion. One missionary offering amounted to twenty thousand dollars. Without any rich people in the membership, that church did great things. One of our ministers said to some who were urging the need of a more attractive building, "Let us have a missionary of our own; that is more important than a building." That church is supporting three missionaries. With some repairs the old building answers all purposes. That course was "as to the Lord."

We need to be careful to avoid confusing our own desires with the glory of God. We may have classic music and accomplished singers and players

upon instruments; we may have the most expensive building on the continent; we may have all that the most fastidious and ambitious could wish and all the time our worship be no more than sounding brass and a clanging cymbal. The Lord has not commanded us to have the best music or the most costly house of worship in the city or in the state or in the nation. We need to put the emphasis upon the things that he has commanded and the things in which he takes delight. If we do this our gifts will be "an odor of sweet smell, a sacrifice acceptable, well-pleasing to God."

THE TRUE IMPERIALISM.

E. RICHARD EDWARDS, BEDFORD, IND.

I am an imperialist from as high as the throne of God down to the lowest, neediest man. My warrant is God's Word. "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Combine that with Christ's last Commission and you have the imperialistic policy of God through Christ, through the apostles, through the gospel, and to all mankind. Who fails to see it thus is like the lightning-bug, has his head-light on behind!

There is no adjective such as foreign to describe true missionary enterprise. The story of the "Good Samaritan" spoils forever the argument of him who would oppose *local* to *universal* application of the great commission. In that command you have the reason for the resistless and consuming and God-inspired spirit of conquest or empire that possessed the early church and should now enlist all God's people.

We have not in mind the insatiate imperialism that, founded on selfish political ambition and unrestrained avarice for territory, subjugated weaker peoples. That type is dead and there will be no resurrection. The type to which we must stand committed is personified by the one who is called the "Good Samaritan." Human need wherever it exists measures our privilege, opportunity, and possession.

We love the workers for God in every field. We are, however, thrilled most deeply and inspired most fully by the men and women who have shown the holy daring; the sublime courage; the self-sacrificing devotion that led them into unknown regions, among alien tongues and peoples, where, in the name of Christ, they plant the standard of the invincible, imperialistic host that never faced defeat.

If this cause be made a "side issue" it is such a one in importance as we read of in Genesis when God put Adam to sleep and took from him a rib and with it created woman. A "side issue" that, but fraught with unnumbered possibilities.

Did you see the host of delegates in our last national convention? Did

you hear their discussions? Did you get at the motive of their presence and their inspiration? If so you discovered that the great assembly had rightly interpreted the thought and purpose and heart of God through his son Christ Jesus. How we were especially thrilled by a sight of some of our veterans whose laurels and whose praise are their right. They fought a good fight and waged their warfare with courage, fairness, and sincerity. It is an honor to know we younger brethren may follow them with the same inimitable and all-conquering plea. Let us honor the work of these heroic pioneers by standing on the battlements they captured and look with covetousness upon the fields yet untouched by the pure and simple gospel as preached and practiced according to the apostolic standard. In the fear of God and by the authority of Christ we can say that the church that refuses to be committed to the imperialism of world-wide evangelization is recreant and subject to decay and death.

Let us declare our belief in a conquering Christ and follow His star of empire in its world embracing journey. Let us hold to our faith in an imperial gospel; let us win God's blessing and invigorate the church by our devotion to territorial expansion for the Kingdom. The trumpet sounds the rally; the voice of the Master calls. The harvest is truly plenteous; the fields are white already; the opportunity is here. As I value the progress and prosperity of my flock I must exhort them to the reaping.

COMMON SENSE AND MISSIONS.*

DR. IRA LANDRITH.

I believe there is but one thing for us to do—to save the world for Christ. It is strange that we have been so long in coming to understand that we have this work to do, whether at home or abroad. If there ever was a difference between home and foreign missions, it is gone. The man who goes or the man who stays is a missionary, if he does his duty.

The Christian religion is expansive. The only natural thing for a Christian is to do missionary work or be a missionary. It is the best we have, and we are bound to pass it along. Japan, the nation born in a day, has taken on our civilization. She wants our best. She must have our religion too. Without the Christian religion the civilization of the West is a bane, not a blessing. We are under peculiar obligation to give Japan the good news. In large measure we are the exploiters of Japan. We are bound to do evangelistic work among those nations at whose barred and bolted doors we successfully knocked years ago.

In the world's evangelization many are the difficulties to be faced, many the obstacles to be overcome. Are we then discouraged? Not so long as

* From an address at the Lookout Mountain Conference.

the everlasting arms are underneath and God stands ready to make good his promises. Barriers have fallen on every side. When in the onward march of his kingdom we approach a closed door, or what appears to be a closed door, the unseen hand of God opens it. We have allies on every side. It is needless to do more than mention increased facilities of travel, more intimate knowledge of different peoples, the wonderful rapidity of communication, and the far-reaching assistance of the press. How much easier now than fifty years ago to reach the unreached masses! So upon us has come a special responsibility, and we can not measure up to it by half-hearted action. We fancied that our extra time or our extra money might be given to foreign missions. The day for that misconception has passed. Nothing less than the utter and absolute surrender of men and means will meet the need.

Do missions pay? Will they pay? It is the faithless question of greed. But they do pay, and pay more marvelously than any investment into which a man can put his money. God is the surety behind it.

How shall we do the work? From the open heaven whither the Lord went he is still saying "Go," and go we must. Obedience to God's great commission, love toward those in darkness, and believing prayer for the advancement of the cause of Christ—these are the marching orders. And there must be a converted church behind the work. These one hundred and twenty-five people here are enough to go back and in the power of God to rouse the home churches to action. We have not yet got the home churches right, and that is why the church abroad had not grown faster. Let me remind you of those words of the sainted Gordon: "God can find in us a fit home only so far as our will makes way for the divine will." The only way to power is through submission.

The giving of money is either worship or blasphemy. I have no patience with church enterprises for revenue only. There is no heart in them. The only way for us to secure contributions to missions is to get our own hand under our money and then to lift right up. Every lover finds it more blessed to give than to receive. If we love Christ, we will give to his work. We spend money on liquor because we love it, on tobacco because we love it, and we spend three times as much on chewing gum as on missions because as a nation we love it three times as much as we love Christ.

We must give not money only; we must give ourselves. Are you sure you are where God wants you to serve? If you are, that is the most comforting assurance in the world. Think, decide. What are you in the world for? To make the most of yourself, to magnify what power you have to the utmost. Let me ask, then, if you don't think that you had better go yonder. The need is greatest there and the workers are fewest. This question is the momentous one for each of us. Put yourself in God's hands, and decide with him. If our lives are consecrated to him, he will use us. You may be

sure of that. The whole secret of the success of the church, after all, is in a deepened spiritual life. When we are ready for God to have his whole way in our lives, then the question of Christian missions will be solved altogether. I like those words of John McNed: "The trouble with you and me is that we don't get out of the way and let God have full swing."

THE NORFOLK CHURCH AND MISSIONS.

J. T. T. HUNDLEY.

(The following is a letter from J. T. T. Hundley, of Norfolk, Va., telling how his church won its great victory for Missions. Every pastor can read this story with profit.)

After much persuasion, I succeeded in getting our Official Board to recommend to our church to raise $1,200 to be divided as follows: $600 for Foreign, $300 for Home, $100 for Church Extension, and $200 for State. I first suggested to one brother to give $200. This he did. I suggested to ten others to give $60 apiece. This they did. I led this list with my own name. I then asked *every other member* in the church to give *as generously as possible* and as cheerfully as possible just in the way they had been prospered and to give *by the month.*

Thus far we have raised for our missionary fund this year $1,600. Out of this we expect to pay $600 for a foreign missionary; $300 for a home missionary, $100 for Church Extension, $200 for State work, and out of the remainder we expect to pay a first class evangelist to hold us a great meeting, for which we are praying and planning. I find that persons will give about as much each month when they are looking forward to it every month, as they will to any one of the great offerings. We have only 200 members and only eight of them own their own homes, but they are a consecrated little host. One-half of this number have come into the church since I have been here. When I was working the matter most enthusiastically several said it will hurt the current expense, and the very first man who sent me his monthly check also sent $30 back dues or his current expense to the church treasurer, stating that my letter regarding gift to missions also reminded him that he was behind in the current expense. I took his letter and read it to the entire church. It silenced all the croakers about current expenses. This money is to be paid the first Sunday in each month. We have a regular missionary committee in the church, consisting of a chairman, secretary, and treasurer and eight collectors located in different sections of the city. The next night after the first Sunday in each month, this committee meets and the secretary reads the names of persons who failed to put in their envelopes and the amount of each, and the collector in the vicinity in which each delinquent member lives takes his name and

amount and collects from him that week. This committee makes monthly reports to Official Board of church and also to Business Men's Association. Each person contributing has twelve envelopes with the names of the twelve months on them and they put in the envelope which has the name of the special month. This committee also works to generate a wholesome missionary influence in the circle and community in which they move.

This little church with its present plan is accomplishing more for Missions than almost any church among us. In fact, I do not know of anything quite so liberal and loyal in our own brotherhood, in proportion to its numbers and means.

I have been with the church two years and six months. The first year, all our offerings for Missions were less than $200. From this amount in two years they have arisen to $1,600. This is entirely the result of arousing a missionary conscience and zeal. In addition to this we are also educating a young lady, Miss Cora Wester, to go to the foreign field. We are a busy little band and have no time for bitterness or strife. I have stopped preaching foreign, home, state and local Missions. I preach World-wide Missions and make it include all, and the idea is popular and expansive.

I can not burden you with more. I only wish all our churches had Official Boards which were as fully in sympathy with every plan and effort of their pastor as is mine. Then I wish every pastor of our entire brotherhood was in love with the idea of a universal Savior, and a universal gospel for the people of the universe. Then I am sure we would all be impelled to seek and cultivate a system whereby sufficient funds would be immediately available to send the gospel to every corner of the earth.

Thanking our dear Father for the little we have been able to accomplish in his name, and with an earnest prayer that more churches will take up this plan.

Norfolk, Va.

"GO!"

D. H. PATTERSON, ORANGE, INDIANA.

Jesus said "Go," and Jerusalem heard and 5,000 or more believed. Then Judea, Galilee, and Samaria heard, and churches grew up. Then Phœnicia, Cyprus, and Antioch were evangelized. Then Paul and Barnabas went to Asia Minor, and later Paul went to Macedonia, Greece, Italy, and possibly Spain; Thomas to Persia, Andrew to Russia, and the others —we know not where, but they went some place preaching. So that at the end of the century 200,000 or more Christians graced the earth. Jesus said "Go," and men who had been fornicators, idolaters, adulterers, effeminate, abusers of themselves with men, thieves, covetous drunkards, revilers, and extortioners, had become washed and sanctified and justified in the

name of the Lord Jesus Christ. Jesus said "Go," and at the close of the third century six millions, at the lowest estimate, were worshiping him. Two hundred years more and the whole known world was nominally Christianized. At the council of Alexandria, in 235, twenty bishops were present from Nubia, Ethiopia, and Abyssinia. In 258, eighty-seven bishops assembled in Carthage, fifty years later two hundred and seventy bishops instead of eighty-seven assembled in the same place. In 250 there were fifty or sixty thousand Christians in Rome. In 177 Christianity was flourishing in what is now southern France. About 250 Rome sent seven missionaries to Gaul and among their fruits was the church at Paris. Sixty-four years after they entered the country, a council of their bishops was held, at which three British bishops were present. In 306 enough Christians were in Spain to send nineteen bishops to a council. At the close of the sixth century Christianity had about perished in Briton when Gregory sent Augustine, who re-established the cause. About 440 St. Patrick heard the "Go," and went to Ireland and baptized many thousands. Patrick not only heard the "Go," and went, but he preached it to his converts, and Lo! between 563 and 700—137 years—six companies of thirteen men each went to Scotland, to the Picts in England, to France and Germany, to Belgium and Bavaria. This missionary activity continued to the Norman conquest, then the Irish church was Romanized and the "Go" was no longer heard.

About 715, Winifred heard the "Go" and became the apostle to Germany, and the Saxons were Christianized. In 829 Ansgar and Hergeit heard, and Sweden was conquered for Christ. About 850 Cyril and Methodius heard, and the Slavs were nominally Christianized. Early in the tenth century missionary activity began to decline, and by the thirteenth century the church had fully entered upon the sluggish sleep of the dark ages. At the end of the fifteenth century, Roman Catholic missionary activity was again aroused, and continues to the present time. In 1559 the Protestants of Sweden sent missionaries to Lapland, but the fruitage was small. About the same time the French Protestants sent a missionary colony to Brazil, but it failed. In the seventeenth century the "Go" began to be heard more distinctly and sporadic efforts were made; some of which attained to some success, as Eliot and the Maghews among the Indians of New England. Early in the eighteenth century Zinzendorf and his Moravian brethren heard, and in forty years in the face of indescribable hardships and sufferings, established missions in eight heathen countries. Because of the stress of circumstances these all failed; but the "Go" still resounded in their ears, and they began again, and now seventeen heathen countries are blessed by the labors of this struggling people; so that in 1880, though the whole body at home numbered but little more than 100,000, they had gathered into their missions 75,000 souls.

Early in the eighteenth century some of Denmark's soldiers of the

cross heard the "Go," and Francke and Ziegenbalg and Schwartz entered upon their labors and Lo! in their time they saw a fruitage of 40,000 souls.

The work of modern missions, as we understand that work now, was born at the close of the eighteenth century. William Carey heard the "Go" and he stirred and kept stirring until the Baptist churches of England began to hear also. Carey went and in seventeen years the Bengalis have the Bible in their own tongue; five years more and five hundred natives have been gathered into the church, as the first fruits of a great work. Soon the English Baptists had missionaries in Ceylon, Jamaica, West Africa, China, and Japan. In 1809 Buchannan's "Star in the East" gained the ear of Adoniram Judson; he heard the "Go" and two American Societies are born, the American Board in 1810, and the Baptist Missionary Union in 1814. The former was in 1882 carrying on work in fourteen countries; and the latter in eight. In 1795 the English Independents heard, and the London Missionary Society was formed and soon had flourishing missions in the Fiji Islands, Polynesia, India, China, British Guinea, West Indies, and Madagascar. In 1799 the English church began to hear and the Church Missionary Society for Africa and the East was founded. In twenty-six years they had sent our ninety-six missionaries and in fifty more years 420 had gone to the front; now they support the work in at least twelve different countries. An old Society for Propagating the Gospel in Foreign Parts was resuscitated early in the nineteenth century and opened up work in India, Ceylon, South Africa, West Indies, Australia, New Zealand, Borneo, British Columbia, China, Japan, Madagascar, and the Fiji Islands. A South American Missionary Society was organized in 1844 in the English Church, and is active in various parts of South America. But time would fail me to tell of the work of Thomas Coke, an English Methodist, and his Wesleyan Methodist Missionary Society, of the Welsh Calvinist Methodist Missionary Society, of the Missionary Society of the Methodist Episcopal Church, North, and of the Southern Methodists, of the Methodist Church of Canada, of the United Brethren, of the Evangelical Association, of the Board of Missions of the Protestant Episcopal Church in the United States, of the Presbyterian Church, North and South and all kinds, of the Southern Baptists, Free Baptists, etc. These all having heard the "Go" are carrying the good tidings to earth's remotest boundaries. About 1875 our own brethren began to hear and to organize. In 1882 the "Go" resounded in the ears of G. L. Wharton and Mary Graybiel, of Buffalo, N. Y., until the one prevailed on the Foreign Board to send him and his frail wife to India; the other sought the aid and comfort of her sisters of the C. W. B. M., and with three companions accompanied the Whartons.

Feebly though we hear the Master's "Go," yet almost all Christian bodies, except a few belated sleepers, are arousing themselves to activity, so

that we have strong hope that by and by all will know the Lord from the least to the greatest, and "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

SAVE THE CHURCH BY SAVING THE WORLD.

FRANK TALMAGE, LEMOYNE, PA.

This expressive phraseology, strictly interpreted, can have no other meaning than that the salvation of the church depends on its saving the world. If this be conceded the responsibility that rests on the church is truly marvelous. Waiving this concession for a moment it might be well to examine this statement in the light of God's Word. The day of Pentecost was without doubt the birthday of the Christian church. Jerusalem was the place where it was formally inaugurated. Here it tarries for some years, having either no just appreciation of its mission, or a positive disinclination to carry the gospel to the outside world. Left to itself it might have perished in its very infancy, but the purpose and providence of God ordained otherwise. Bitter persecution came, opposition was violent and destruction seemed imminent. The Jerusalem church could only save itself by saving the world, and so "the disciples went about preaching the Word." The very thing that the early Christians did not care to do became, under the direction and leadership of the Holy Spirit, the passion of the church, its sole inspiring and consuming aim, and with this one thought in view, in obedience to the great commission, it started out to bring the whole world to Christ. In every period of its history, from that Pentecostal morning in the city of David down the ages, when it has slumbered and slept, the watchman on the walls have called it to duty and service by loudly announcing the only alternative: Go save the world or die.

The church that does not go, or will not hear this call and obey it, is a doomed church, I care not how costly its edifice or eloquent its preacher, or respectable its membership, or liberal its contributions. The church that sets at naught the divine command to evangelize the nations will not die by apoplectic seizure, but by sure and certain processes that tend to decay and death. It may have a name to live and be dead. Its vision will be narrowed, its selfishness and worldliness increased, its energies wasted, and the end will come sooner or later. If its candlestick is not fed with missionary oil it will give no light. Its salvation can only be assured as it stands in line for the conquest of the world. The church that is rich in faith and good works is the church that sends out its men and its money ungrudgingly and gladly into the dark places of the earth. It gets good compensation in the way it feels and the work it does. Back into its own life come all the retro-active influences of a holy and sublime service.

The missionary church lives because it causes others to live. It sees the travail of its soul and is satisfied. It is prosperous, influential, and happy, because it is in the line of duty. No department of her work will suffer if she has made the last command of Christ the supreme purpose of her existence. Everything will feel the touch of a holy evangelism, and the church will grow not only in grace, but in numbers, and many people will be turned unto the Lord. Can any one show me the church that has tried this and failed? When the church has been interested in missions she has not been afflicted with schisms and heresies and various other evils, but wholly absorbed in saving men, her spiritual life has been improved, and her treasury has been vastly increased. Missionary work breaks up the stinginess of a church because it breaks up its selfishness and money flows in abundance for all its needs. Money is never lacking when the church is right before God, and this it can not be without the missionary spirit. Can a church be Christian, essentially Christian, Scripturally Christian, and be minus the missionary spirit? This is the question we ask with all seriousness and answer as we must give an account to God. *It is impossible.* The very genius of the commission demands this reply. Who are to "go into all the world and preach the gospel to every creature?" The apostles are dead, the early disciples are dead. Because they are gone shall the message to the lost perish from the face of the earth? No! No! A thousand times, No! The call to duty is just as intense and imperative to us who live in the dawning of this twentieth century as it was to that heroic band who heard the last words of the Master from the Mount of Olives. If the apostles could have been saved in ignoring the command of Christ to preach the gospel to the whole creation, then the church of this age can be saved even if it disregards it. But who believes that this company of inspired men would have been saved unto life eternal if they had dared to disobey their Lord and King? Not one. They had no wish to cross the purposes of heaven. They were acquiescent and willing, even though in carrying out the Master's wishes they should be subjected to every indignity and suffer martyrdom for their devotion. The church is the true and proper custodian of the gospel to the perishing millions of the earth. In the light of her tremendous responsibility she dares not falter. The salvation or condemnation of the world will depend on her course. If she is in real touch with the Lord she *will* save the world and thereby save herself.

THE GREATER NEED.

FINIS IDLEMAN, PARIS, ILL.

"I must preach the gospel to other cities also." So Jesus was impelled by the greater need. Not that the cities in which he labored were not needy, only other cities were more needy. Not that all of his life in any city could

have saved the entire city, for not all of any city will be saved. But where there are the most unsaved and the fewest to save must Christ go.

Not that there is not need in my city, in yours, there ever shall be, but the call is the greater need. Those who are like Jesus in spirit, like Jesus go where there is yet most to be done. It is un-Christlike to labor "in his name" for the "hill crests" of ease and tabernacle building of life, but it is Christlike to labor for the equalization of the gospel proclamation.

If it is a sin for a parent to live in luxury while the children want for the bare necessities of life, it is also sin for one church or one Christian to abound in luxury while other of God's children have not the "bread of life." Shall we beautify our house of worship? Shall we centralize, enlarge, enrich our church? All must be answered in the light of the larger need, as everything we have and do must be commendable or condemnable as it stands in relation to the Kingdom. "Shall we give more to local work than to foreign? Determine it by the greater need. "Do not the ninety and nine need the Shepherd?" Certainly, says Jesus, but there is one that needs him more than all these, so to the mountains he goes. Only they are worthy who do so.

The call for men must be answered in the same light of the larger need. Shall one man preach to 551 souls here, pressing upon the same unresponsive ears the ever present name of Jesus, or shall he take a parish of 180,000 in India? Shall I go or stay? Only Jesus' motive can control me, where is the greater need? Since some one must, shall I tarry by the stuff? Not if the entire army tarries by it.

Are Judson and Livingstone greater than ten thousand fellow laborers who abided at home in the plentitude of gospel privileges? Then it was because they were Christ's men and were similarly impelled, saying "we must preach in other cities also." Who are they whom this generation shall declare immortal for Jesus' sake. Heaven shall see that not one of those who seek the chief and comfortable places in the Kingdom shall ever be remembered. But it shall be given to those who have sought the greater need, the lonely, difficult, yet necessary fields where most were perishing. Blessed the Pauline spirit, "I strive so to preach, not on another man's foundation."

THE MISSION FIELD OF CHINA.

ARTHUR M. GROWDEN, CARBONDALE, ILL.

China is the greatest field that we face to-day; conquer it and all other fields will be conquered. For the first time in her history her fields are white. Think of "revival" in stoical China, yet such is so. The revival in Peking University resulted in enrolling forty-nine volunteers to carry the vitalizing gospel of Jesus through the land. In Shantung and Soo-Chow

the fervor can be likened only to the Welsh meetings. At Foo-Chow and Hing-hua the meetings proved that revival fire can burn in all hearts, that the stolid Mongolian is not outside of Bible influence. An authority states: "The opportunity which confronts the Christian church in China to-day is the *greatest* which has confronted her since the days of the Reformation, if not since the time of Christ."

Men of God, we have no time for side issues, let nothing interfere with our missionary zeal. "Forward" is the battle cry, let us take no backward step. A chancellor at a Chinese feast told one of the American Mission Board in North China, recently, that "Idols are no longer believed in and that before five years are over there will be seen a great change in religious observances."

China is a wonderful country and will yet be the arena of wonderful spiritual victories. China has learned some lessons by the history-making war between Russia and Japan. She says little, but she is thinking loud. We can hear her right across the Pacific. Chinese students at government expense are being sent to this country and England. God has given to the English and American people the Christianization of heathendom. When both nations wake up to their task, the work will be done. If our blessings are to center in our own churches and stay there, it will not be long before our blessings will become curses.

In visiting China, I have been impressed with these two truths: *China can never elevate* and save herself. God only through his gospel can save this vast country. To his people the charge has been given, are we worthy of the Divine honor?

Christianity vs. Buddhism.

The following is from a Japanese Buddhist Journal:

"Numerically speaking, Buddhism far outranks Christianity; but by reason of actual work accomplished, the balance of power is in favor of the Christians. General hatred against Christianity is passing away, and the belief that it is better adapted to the new condition of things is daily gaining ground. Buddhist customs and rites are becoming more alien to the interests of society, and priests are often the subject of public ridicule. The war correspondents declare the unfitness and inability of the Buddhist priests, and the more thoughtful of these priests, who are at the front, lament bitterly their co-workers' ignorance, senselessness, and idleness, which have caused the soldiers to ridicule them and also to become tired of them. On the other hand, the quarters of the Christians are regarded as a paradise for the soldier, and they are welcome everywhere. The enormous amount of yen 200,000 has been expended by the Honganji (the largest Buddhist sect in Japan) for the work among the soldiers, but it is far inferior to the work of the Christian association, whose expenditure amounts only to a few thousand yen. The work of the Christians has attained such success that it has reached the emperor's ear, while that of the Buddhists is always attended by debts and disturbances."

WE SEE JESUS . . . CROWNED.

Heb. ii, 9.

What see ye, gazing forth? Ye watchman, speak!
Is there no lightening of the world's dark night?
Doth not a daybreak glory tinge each peak
Of far-off ranges with celestial light?
Still darkness? How can we believe His love
Who leaves His world to groan in anguish sore?
Why comes He not with thunders from above
To smite the foe, and rule for evermore?

We see a world fast-fettered, hopeless, lost—
We see Right bound beneath the throne of Wrong:
We see men passion-driven, tempest-tossed,
Slaves to their lusts and sins. We see the throng
Of weaklings trampled underneath the feet
Of those whose hearts are hard. Hath God forgot
His world which cries to Him? Oft we repeat
The prayer, "Thy Kingdom come"—yet see it not.

But "we see Jesus"—Healer, Brother, Lord,
As once in Galilean ways He trod,
The Father's heart revealed, th' incarnate Word,
True Son of Man, yet matchless Son of God.
Still in our joy, our woe, He hath a share;
In Him the world's great heart of anguish throbs;
To Him is done each wrong we mortals bear,
To Him the loss, when man his brother robs.

Yea! "We see Jesus . . . crowned!" And in the sight
Vanish forebodings, doubts, and gloomy fears;
Faith sees the Day-star shining in the night,
Girds on her sword and dries her craven tears.
Arise, O Church of God! O'er land and sea
Proclaim the Saviour King the wide world round.
He lives, He reigns! Full soon our eyes shall see
The Cross triumphant and the Saviour crowned!

W. A. S. in Baptist Missionary Magazine.

THE SCUDDER FAMILY AND MISSIONS.

Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on Missions, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives, and both sisters, gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family—the Scudders have given five hundred and twenty-nine years to India missions.

FROM THE MISSIONARIES.

CHINA.

Hatred and Love.

W. R. Hunt, Chu Cheo.

The daily preaching of the blessed gospel continues in Chu Cheo. In our new street chapel the interest is very real. The students openly engage us in debate. A new national spirit is abroad. The agitations all over the country indicate unrest. The recent massacres have shown us that we are not to enjoy any easier a time in China. Officials, the literati, and the merchants are severely embittered against us. The American boycott, the Roman Catholic arrogance, and the anti-dynastic movements total up into dangerous forces which may at any time burst upon missions and foreigners with Satanic fury. We are not hated less by the corrupt mandarinate, but we are loved more and more by the brave and advancing minority who are the ecclesia—the called out and redeemed in this citadel of subtle and defiant heathenism.

JAPAN.

Temple Images.

Mrs. Maude W. Madden, Sendai.

Isn't it strange how the temples are ornamented? There are cats, monkeys, birds, elephants, tigers, rhinoceri, snakes, lions, and an imaginary beast called a dragon. O these dragons are such hideous things with their wide open mouths, great teeth and fiery eyes! Besides these things for decoration, there are great ugly images of gods—looking fierce and angry and more like beasts than men, enough to frighten a child into crying. I have seen a hundred temples or more, and not one has a beautiful image of an angel, nor stained glass picture windows as our churches do at home. The decorations are marvels of wood carving—but one would think Satan inspired the carvers, the subjects are so ugly. And the little folks of Japan are frightened at these ugly things sometimes. Once there was a little girl who had to pass a temple every day on her way to school. There was a big red idol in the temple, and it had lots of feet on all sides, nearly a hundred perhaps. Every time O'Sei San passed this temple she had to go in and bow to the idol. She didn't pray to it, for she did not know what prayer was; but she had to get down on her knees and bow until her head touched the floor. There were priests in the temple. They told her that if she did not watch out the idol would get her and carry her away off. Poor little girl, she believed all their wicked stories, because she could see its great eyes and many feet. She felt sure it could run very fast. All day she could feel its great eyes and it made her afraid at night. This is a true story. The little girl is a woman now and loves to tell little girls not to believe the bad priests' stories; nor fear the great images, as they are only wood and can't move. Jesus, the children's friend is stronger than priests and idols and he will protect them if they only love him.

INDIA.

A Death in India.

D. O. Cunningham.

Miss Lyda Gertrude Archer, daughter of Mr. and Mrs. G. W. Brown, of Jubbulpore, went to her heavenly home on May 28th, 1906. She was about twenty-one years of age. She had been ill with diabetes for some time, and about ten days previous had come to the hills with her parents for a short vacation. There were about twenty of our missionaries in Landour at the time, some of whom had no

knowledge of her critical condition, and were much surprised when they were called to Childers Lodge on the day following to perform the last earthly rites for her. A short service was conducted by H. C. Saum and the writer, and her body laid to rest beneath the willows on the mountain side, in sight of the everlasting snows of the Himalayas. The last sleep is just as peaceful under the blue sky of India as under the green sod of America.

Miss Archer first came to India with her parents about six years ago. She studied the vernacular and taught for about two years in the girls' school in Harda. In 1904 she returned to America for her health and for study, but being pronounced incurable returned to India in the autumn of 1905. She loved the country and its people, and did what mission work she could in her last months. Despite her illness she maintained a cheerful and lovable disposition to the last. In her last hours she had medical attention from Dr. Martha Smith, of the C. W. B. M., and was nursed by Miss Pope of the same society and Miss Pearse, daughter of the English minister, Mark Guy Pearse. Her life, though short, has been an example of good.

A Memorable Year.

H. C. Saum, Harda.

We feel that God has led us to India at a very auspicious time relative to her evangelization. Nineteen hundred and five was a memorable year in India's history. Of that year the words of the Psalmist may very fittingly be spoken, "Thou crownest the year with thy goodness."

One great factor in the year was the outbreak of revival power and experience in various parts of the empire. That has continued until this present year. The church seems to have an increased longing for the salvation of souls. Her vision is for larger things than her past performance. An encouraging feature of the year's growth is the way Indian Christian young men are taking on themselves the obvious duty of evangelizing their own countrymen, and of deepening the spiritual life of the Christian community. The Christians are developing in the power of initiative. Many have testified to this fact. The Christian Endeavor movement has helped much to this end. India's most thoughtful people feel that India must change her obsolete customs for modern ones; and her unreasonable and untenable systems for those which Christianity offers. Another great factor in the year 1905 is the following: In W. Carey's historic library at Serampore, on December 25, 1905, with delegates present from each province and portion of India, Burmah and Ceylon, there was organized the National Missionary Society of India. This movement is approved and encouraged by the missionaries. Uniting as it purposes the Christians of all churches and all provinces into one great society for the evangelization of India and adjacent lands, it marks a new era in the church's history in India, being the first general effort of the native church to make herself indigenous and self-directing. This missionary society is to be conducted by Indian men, supported by Indian money, and controlled by Indian management, subject somewhat to the advice of the missionaries.

The promoters and leaders in this are confident that the mighty influence that unites them in Christ is more powerful and effective than all the influences of men or race or creed to divide them. This is one phase of the Union Movement among Christians in India that is significant just now.

In this transition period Indian Christians and her missionaries need the prayers of all Christians more than ever.

FROM THE FIRING LINE.

Frank Garrett, of Nankin, China, reports three baptisms.

W. H. Hanna, of Laoag, P. I., reports one baptism at Bacsil, two in San Nicolas, and twenty-six at Aparri. In the month of April eighteen were baptized at Bamban. The congregation there has enlarged its house of worship for the third time.

Dr. James Butchart, Lu Cheo fu, China, reports that he has treated 17,000 cases thus far this year. He is suffering some from overwork. He writes that China is changing in months as much as in decades heretofore. A crisis is on.

Melvin Menges, of Matanzas, Cuba, reports three baptisms. There are openings for work at several points near Matanzas. At one point a house is needed. This will cost about $2,500. It may be that some brother or sister will make a special contribution for this building.

The first Commencement of Drake College in Japan was held on the 13th of June. Six men received diplomas, and have gone out to their several places of work. This is an event in our history long to be remembered. This is the answer to prayers of many years. President Guy and his associates are very happy.

Hermon P. Williams, of Vigan, P. I., writes: "We begin an institute and conference for our preachers shortly. The Bible College opens in two weeks. The press is gorged. The demands for translation and authorship of tracts are increasingly inexorable. If you have a man in mind for this place, send him on at once."

Mrs. Royal J. Dye, of Bolengi, Africa, writes: "I am glad to be able to tell you that I am some better, though still I am suffering. Miss Cook, of the Congo Balolo Mission, who came to be with me, remained three months and entered into the work here, especially among the girls heartily, besides being a cheer and comfort to me. She came to the Congo a few months before us, and has been untiring during these years. She likes Bolengi, and thinks very highly of our work, and just said to me, 'If there were two of me one would apply to your Society.'" Dr. Dye treats the missionaries of the Congo Balolo Missions, as that Mission has no medical man in its employment. It was on this account that Miss Cook came to the assistance of Mrs. Dye in her illness.

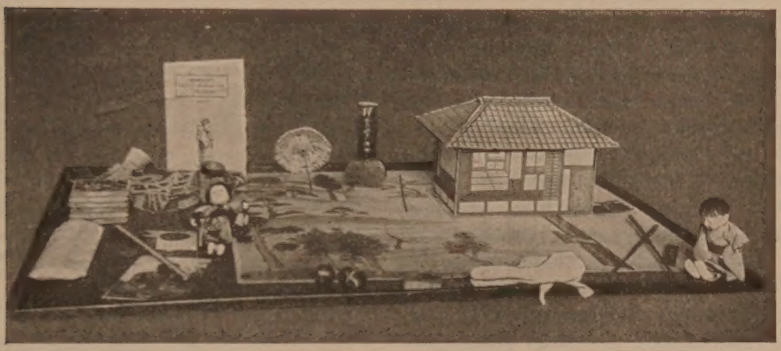
BOOK TABLE.

Students and the Modern Missionary Crusade. Student Volunteer Movement, No. 3 West Twenty-ninth Street, New York City. $1.50.

This is the report of the Nashville Convention. It is a gold mine of information. The facts are up to date. The book is well printed and well bound. For so large and valuable a work the price is only nominal. Many a book with a tenth of its information sells for twice as much. This handsome volume should find its way into thousands of homes. It should be read and studied. It is safe to say that no other volume will appear this year to compare with it in value.

SUNDAY-SCHOOL DEPARTMENT.

SOMETHING NEW FOR THE PRIMARY DEPARTMENT.



Missionary Object Lesson for Children.

Many primary teachers in the Sunday-schools would like to give their pupils more missionary instruction if they had material for illustration at hand. A series of object lessons on different mission lands are being prepared to meet this very need. The above illustration shows the collection of objects on Japan which has been completed and is now ready for use. Another collection is being prepared on Africa, and still later will follow one on India. These objects make possible the use of the best kindergarten methods in connection with missionary instruction in the primary department. The above set of objects is designed to instruct the children regarding the social customs and home life of the boys and girls of Japan, also the native religions and the work of Christian missions in that interesting land. The large mat represents the yard of a well-to-do Japanese. A ground plan of the house is given, and a model of the house itself, thus enabling the teachers to show the exact arrangement of a Japanese home. With the boy and girl dolls and the chopsticks and pillow it is possible to show many features of Japanese home life. The writing paper, brush and ink make it equally possible to illustrate school life, while several toys give some idea of the games played by Japanese children. An ancestral tablet and other objects bring vividly to the child mind the evils of false religion. Here is an excellent opportunity to reveal in a striking way to the child the need of Christ in Japan.

A carefully prepared manual accompanies each set of objects. It contains six missionary lessons, two each on the home life, native worship, and Christian missions, and gives full instruction to the teacher concerning the presentation of the lesson and the use of the objects.

We are sure that there are many primary teachers who would like to avail themselves of this unique way of reaching the child heart for the world-wide work. Missionary lessons thus planted in the minds of the children will bear fruit for all eternity.

This full set object lesson of Japan, packed in a box, is $1.25 postpaid. It may be secured from the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

Two Banner Country Sunday-schools.

Here are two splendid records. The Little Flat Rock Sunday-school, New Salem, Ind., gave $200 on Children's Day, and the Mungen, O., Sunday-school gave $132.75. There are many other country Sunday-schools that did as well according to their membership, but these two have the banner for the largest amounts. The Foreign work owes a great deal to the faithfulness of country churches and schools. Without their loyal aid the work would be sadly handicapped. The above records are exceptionally large. The pastors and superintendents are loyal missionary men, and their enthusiasm, coupled with sane and careful planning, brought the results. There are many large city schools with three times the attendance where the offering was far below these.

These Sunday-schools Have Already Sent in $100 and Over.

Pasadena, Calif.	$141 00
Pomona, Calif.	500 00
Denver, Colo.	125 00
Danbury, Conn.	115 00
Washington, D. C. (Vermont Ave.)	115 97
Carthage, Ill.	100 00
Eureka, Ill.	120 00
Jacksonville, Ill. (Central)	251 00
Anderson, Ind.	450 00
Indianapolis, Ind. (Central)	275 00
Indianapolis (Fourth)	147 00
Little Flat Rock (Rushville) Ind.	200 00
Rushville, Ind.	225 00
Cedar Rapids, Ia.	302 42
Clarinda, Ia.	200 58
Des Moines, Ia. (Univ. Place)	100 00
Atchison, Kans.	250 00
Lawrence, Kans.	152 31
Newton, Kans.	200 00
Hopkinsville, Ky.	525 00
Lexington (Broadway) Ky.	152 01
Louisville, Ky. (Third)	100 00
Maysville, Ky.	169 94
Newport, Ky. (Central)	101 00
Paris, Ky. (First)	100 00
Winchester, Ky.	100 00
Baltimore, Md.	163 13
Kansas City, Mo. (Independence Blvd)	1,100 00
North Tonawanda, N. Y. (First)	104 00
North Tonawanda (Central)	126 15
Troy, N. Y. (First)	176 00
Bellaire, O.	201 00
Canton, O.	189 64
Cleveland, O. (Euclid Ave.)	140 00
Cleveland, O. (Franklin Circle)	196 51
Columbus, O. (W. Fourth Ave.)	100 00
East Liverpool, O. (First)	120 00
Mt. Healthy, O.	123 00
Mungen (Bays), O.	132 75
Southington, O.	104 00
Wellsville, O.	160 00
Youngstown, O. (Central)	250 00
Allegheny, Pa. (First)	600 00
Monongahela City, Pa.	117 45
Philadelphia, Pa. (First)	165 00
Philadelphia, Pa. (Third)	183 50
Pittsburg, Pa. (East End)	250 00
North Yakima, Wash.	105 75
Bethany, W. Va.	104 65
Cameron, W. Va.	170 00

What Systematic Giving will Do.—Five Girls Give Nearly $25.

The first week of June, 1905, we began to plan for Children's Day, 1906. We chose a double motto as follows:

"I am only one, but I am one.
I can not do everything, but I can do something.
What I can do I ought to do,
And by the grace of God I will do."

"Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not."

Our effort was to put away even a small amount of money each week for this offering, and with the teaching of each lesson we made special refer-

ence to Children's Day and missionary work in general. Interest in the subject never waned during the year. My class has but five members. Our school was asked for $20, but something over that sum was raised by this one class. Our superintendent offered to add one dollar to each five raised by any class, thus making a total from our class of nearly $25. We are already at work for Children's Day, 1907. To lay by in store each week is God's way and none of our offerings will be what they should be until this plan is adopted by each one and in proportion to his prosperity.

Mrs. C. Clendenan.

Winnipeg, Manitoba.

Echoes of Children's Day.

We give below a few Sunday-schools not mentioned before that have made encouraging records in their Children's Day offering. We are sorry we have not space to speak of a large number of other schools from which we have received excellent offerings. Many of our Sunday-schools have doubled their aportionment, and some have sent five times as much.

We wish to mention especially the schools at Bayamon, Porto Rico, and Artesia, New Mexico. Neither of these schools has given before. From Bayamon we received $34.15, and from Artesia, $35.

Cedar Rapids, Ia., will reach $300; Manchester, Va., apportioned $20, sent $50; Central Sunday-school, Newport, Ky., $101; Wellsville, O., more than doubled its apportionment of $85; Berea Sunday-school, Polkville, Ky., raised four times its apportionment; Wilmington, O., sent $50; Pantego, N. C., doubled its apportionment.

The Howell Street Chapel, Peoria, Ill., sent $76.84. The superintendent attributes their success to class apportionment and systemized, organized effort.

Waukegan, Ill., Sunday-school, from which we have never before received an offering, sent $36.43; Fresno, Calif. (First), nearly doubled its apportionment of $50; Carthage, Ill., apportioned $35, sent $100; McMinnville, Ore., apportioned $15, sent $42.50.

The Seventh Street Sunday-school, Richmond, Va., raised $660. This places that school in the front ranks of contributors to Foreign Missions.

CHRISTIAN ENDEAVOR DEPARTMENT.

Finances.

For nine months of the current missionary year the Endeavorers have contributed $6,954.25, a gain of $1,064.32 over the first nine months last year.

All societies having made pledges should make arrangements at once to pay the same. Each year some societies fail to pay before September 30th. It is just as easy to raise the money on time. Do not fail to send the full amount of your pledge before the close of the year. It is necessary if the $15,000 is reached. Help win the victory!

The Latest Report.

Damoh, C. P., India, June 14, 1906.

The Orphanage work is going very nicely. A few boys are ill, but all are recovering. This has been a very hot season, and many people are suffering from cholera and lack of water. The indications are that we may have an early monsoon, so relief will soon come. Mr. Benlehr has been successful in drilling a new well, and has

found water in abundance, so that the boys are not suffering.

When we see the suffering and degradation around us, and see the excellent health and condition of our boys, we rejoice and pray that we may be given strength and wisdom to carry on this important work of the Lord's.

We are all well and enjoy the work very much. Yours very sincerely,

Cornelia A. Benlehr.

A Valuable Man.

David Rioch, Damoh.

Alfred Alappa is one of the best native Christians I have ever seen—honest, straightforward, willing, capable—a man to be depended upon. Only

Alfred Alappa, Damoh, India.

a few years ago he was a house servant; now he does all of our buying and handles a good deal of money. He is very careful in all his accounts, and always demands the most careful scrutiny of his books.

He is honored and respected by the people of the town with whom he deals, for they know that he will do as he says, which, among the business men of the town, is rather a marvel. It would be hard for us to be without Alfred. If any one of the native brethren is in trouble, Alfred is the first to be called, for he is always ready, day or night, to help. Every week a crowd of the town poor come to him for help. If there is a call for money for the Bible Society, missionary work, or anything urgent, he is always ready, and he is seconded by his good wife Tabitha.

This couple have made themselves a power among us. At one time Tabitha was Mrs. Rambo's ayah and Alfred their cook. Now Tabitha has charge of the tailoring department, and is ever faithful, looking after the boys' clothes, making, repairing, and seeing that the washing is properly done. Alfred is a deacon in the church and an eloquent preacher, and is always happiest when he can mount his horse and go to a village to preach. He is a great help to the mission in many ways, and is also a favorite among the boys.

He is liked wherever he goes, and both among the brethren and the townpeople he has many friends, who love him for his upright character and bright disposition. He is a thorough Christian, and shows it at all times, and is a power in the work here, for he is not ashamed of the Gospel of Christ.

What society will support this valuable man? His salary is $16 per month. If you can not furnish the full amount, how many months will you provide his salary? He will correspond with you if you will become a regular contributor to his support.